



MA RAINY ASSOCIATES

# **Use of Self as An OD Practitioner**

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## CHAPTER SIX

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# USE OF SELF AS AN OD PRACTITIONER

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**G**rounded in an uncompromising set of values, organization development (OD) practitioners bring a distinctive mindset to organizational consulting. The field of OD is steeped in a rich history and OD practitioners take pride in the origins of their profession. They hold tight to a commitment to democracy, equality and social justice. Even during moments of internal conflict, the belief in the potential of the human spirit is not dampened for the OD consultant. Being driven by such noble ideals requires vigilance on the part of the OD consultant to how work is done. One important characteristic of OD practice is that it is based on a helping relationship. More than ever, the quality of the relationship between the consultant and client is a priority and the concept of “use of self” an important aspect of effective practice.

This chapter explores the topic of use of self in OD consulting. We begin with an introduction that provides an overview of the practice of OD through the dual lens of “what” we do and “how” we do it. The “how” serves to segue to the main topic of use of self. An in-depth examination of use of self follows, with particular emphasis on understanding the concepts of the helping relationship and the self. A discussion of use of self in OD consulting includes principles of Gestalt OD. We end with suggestions for maintaining self as instrument.

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## Introduction: The Practice of OD

The field of OD holds an unwavering loyalty to its core values. Unlike consulting stances that are guided by Newtonian and psychoanalytic assumptions, OD places priority on good process rather than on discovering right or wrong answers. With a primary focus on relationships, OD distinguishes itself from expert or technical forms of consulting by directing attention as much or more to how work is done as it is concerned about what work is done. This departure from more linear and objective forms of inquiry is in part made possible by involving the client at every stage of the OD process. Another important aspect of OD comes in the concept of use of self (UOS) whereby the consultant is granted permission to use personal experience in service of the goals of the client. A key benefit of UOS is that, by sharing personal experience, the practitioner raises the awareness of the client about its functioning, patterns and tendencies that supports more informed and choiceful decisions.

As a profession that sets its sights on many of the elusive aspects of organizational life, defining exactly what OD is becomes a challenge. Therefore, instead of offering *the* definition of OD, we present a few points of view:

- “Organization development is an effort (1) planned, (2) organization-wide, and (3) managed from the top, to (4) increase organization effectiveness and health through (5) planned interventions in the organization’s ‘processes,’ using behavioral science knowledge.” (Beckhard, 1969, p. 9)
- “OD helps organizations define and clarify values and goals, manage and solve problems, make informed decisions and develop and effectively utilize human resources.” (Rainey-Tolbert & Hanafin, 2006)
- “Our goal as professionals is to facilitate processes by which human beings and human systems live and work together for their mutual benefit and mutual well-being.” (OD Network, 2012)
- “Organization development practitioners help companies manage change and align people, processes and practices for success. In its simplest form, OD work aims to be a catalyst that helps the organization get from where it is today (Point A) to its desired state (Point B).” (American Society for Training and Development, 2012).

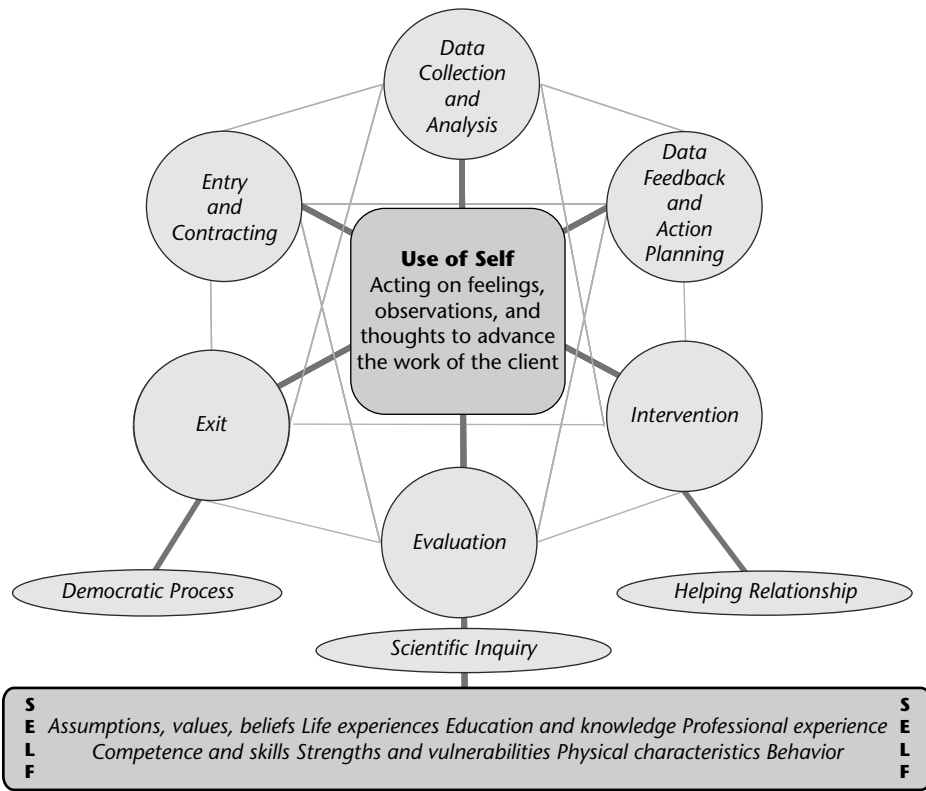
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## The “What” of OD: The Action Research Model

The template for the “what” of OD is the classic action research model created by Kurt Lewin. Lewin coined the term “action research” in his 1946 paper “Action Research and Minority Problems” and described it as

“comparative research on the conditions and effects of various forms of social action and research leading to social action” (p. 35). Lewin depicted a spiral of steps, each of which is composed of a circle of planning, action, and fact-finding about the result of the action. On this point, it is important to mention Eric Trist, a 20th century social psychiatrist at the Tavistock Institute of Human Relations in London, who also conducted applied social research. While Trist concentrated more on large-scale, multi-organizational problems, Lewin’s ideas have traditionally been used more at the organizational level. Today, the generally accepted steps of action research are Entry and Contracting, Data Collection and Analysis, Data Feedback and Action Planning, Intervention, Evaluation, and Exit (see Figure 6.1).

**FIGURE 6.1. THE “WHAT” AND “HOW” OF OD: ACTION RESEARCH AND USE OF SELF**



Rainey, M.A. (2013)

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## The “How” of OD: Use of Self

While the action research model represents the what of OD, use of self (UOS) brings the how to OD, providing life, living, and good process. It requires the consultant to tap into personal experiences and use those experiences as an instrument of change. UOS is anchored in the democratic roots of OD and three fundamental principles: (1) scientific inquiry, (2) the democratic process, and (3) the helping relationship (Benne, 1975). The consultant and client labor together at every step.

### The Many Roles of the OD Consultant

The different stages of the action research model create multiple roles for the OD practitioner, several of which are identified by Marshak (2006) as critical.

**Professional Consultant.** Initiates, negotiates, and maintains a collaborative consulting and organizational change relationship with clients over the life of an engagement.

**Diagnostician.** Reads, appreciates, and understands the behavioral dynamics of individuals, teams, organizations, and larger social systems.

**Social Science Researcher.** Designs and conducts various data-gathering and data-analysis methodologies.

**Interventionist.** Knowledgeable and capable of using a range of participative methods and processes that inspire participative involvement.

**Educator.** Creates insight and learning through the teaching of principles, concepts, theories, and perspectives that enable clients to organize and structure thought and make decisions about the way forward.

**Trainer.** Facilitates the development of skills to address issues, opportunities, and/or concerns.

**Facilitator.** Capable of dealing with small and large group dynamics as related to power, authority, leadership, conflict, diversity, and resistance, while keeping clients engaged and on track.

**Coach.** Provides advice and encouragement and supports the development of skills, behaviors and attitudes necessary for organizational effectiveness.

### The Helping Relationship

Though directed toward different purposes, each of the roles of the OD consultant calls for the ability of the practitioner to perform an

overarching role, that of helper—one who is confident, trustworthy, a good listener, empathetic, enables, assists, supports, facilitates, and lends a hand. Carl Rogers (1958) is best known for articulating the conditions of the helping relationship. In Rogers' mind, the helping relationship is "one in which one of the participants intends that there should come about, in one or both parties, more appreciation of, more expression of, more functional use of the latent inner resources of the individual" (p. 1). Rogers goes on to say that the definition covers a wide range of one-on-one relationships intended to facilitate growth, such as parent and child, physician and patient, teacher and pupil, counselor and client, but also extends to individual to group interactions that are created as helping relationships.

**Congruence.** When the helper is genuine "without front or façade, openly *being* the feelings and attitudes which at that moment are flowing in him," being aware of these feelings and able to communicate them (p. 7).

**Empathy.** Possessing an understanding of the client's private world and is able to communicate some of the significant fragments of that understanding. The communication of intent to understand is also helpful. It communicates the value placed on the client's feelings.

**Positive Regard.** A warm, positive, acceptance of the client. It involves an open willingness for the client to be real. It means a kind of non-romantic love and liking with strength that is not paternalistic, nor sentimental, nor superficially social and agreeable. It respects the other person and is not demanding.

**Unconditional Positive Regard.** The most controversial of Rogers' conditions and the one he was least sure of, unconditional positive regard refers to total acceptance without reservation, evaluation, or judgment.

**The Client's Perception of Genuineness.** Involves sensitivity to the flow of feelings in the client and the way the consultant is being perceived by the client.

Perlman (2007) underscores the special connection that comes with being in relationship. "Relationship is a human being's feeling or sense of emotional bonding with another. It leaps into being like an electric current, or it emerges and develops cautiously when emotion is aroused by and invested in someone or something and that someone or something 'connects back' responsively. We feel 'related' when we feel at one with another (person or object) in some heartfelt way" (p. 22).

Gestalt OD teaches the importance of relationship to the consulting process. According to Nevis (1987), growth and development are

facilitated by the interaction between client and consultant and the quality of the client-consultant interaction influences how the client reacts, responds, and chooses what to reveal. Both Lewin and Trist valued consultant-client collaboration and demonstrated through their work, an appreciation for involving members of the organization in processes that affect them.

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## The Self

The behavioral sciences have long stressed the importance of “self” in helping roles because the self is contextual and depends on what happens in the interaction between individuals under the unique set of circumstances at that moment. There are different cultural perspectives on the subject of self. Western perspectives tend to gravitate to more static connotations of self, while non-Western thought embraces self as ever-evolving. Relationships, memberships, groups, and their needs and goals in most Western cultures are often secondary to the self. In Eastern cultures especially, an interdependent view of the self is more prevalent and interpersonal relationships are more central than one’s individual accomplishments.

### The Conscious and Unconscious Self

Carl Jung (1971) depicts the self as an archetype, an ancient or archaic image that represents the psyche as a whole and the unification of consciousness and unconsciousness in a person. According to Jung, the self is realized as the product of individuation, which is the process of integrating one’s personality. Philosopher George Mead (1982) sees the self as an ongoing social creation that is ever-evolving. Mead imagines the self as both subjective and objective. For example, the subjective self, “the I,” initiates action, dreams, plans, and thoughts. Alternatively, the objective self, “the me,” reflects and thinks *about* self as a complete entity.

Locke defines the self as “that conscious thinking thing—whatever substance, made up of whether spiritual, or material, simple, or compounded, it matters not—which is sensible, or conscious of pleasure and pain, capable of happiness or misery, and so is concerned for itself, as far as that consciousness extends” (p. 325). He does not, however, ignore substance, writing, “The body too goes to making the man. The self is therefore a self-aware and self-reflective consciousness that is fixed in a body” (p. 324). According to

Locke (1690), personal identity or the self, “depends on consciousness, not on substance” nor on the soul. We are the same person to the extent that we are conscious of our past and future thoughts and actions in the same way, as we are conscious of our present thoughts and actions. If consciousness is this “thought” that doubles all thoughts, then personal identity is only founded on the repeated act of consciousness. “This may show us wherein personal identity consists: not in the identity of substance, but . . . in the identity of consciousness” (p. 326).

The self can be viewed as consisting of four elements: Self-Awareness, Self-Concept, Self-Esteem and Social Self (Figure 6.2). Self-awareness is the level of knowledge an individual has about him- or herself and the extent to which that knowledge is consistently applicable in everyday life. Self-concept is the broader collection of assumptions and beliefs one holds about oneself and one’s self-perception. Self-esteem is one’s overall evaluation and judgment of one’s worth, usually viewed against one’s judgment of others; the value placed on one’s self-concept. Social self refers to awareness of and healthy interaction with others; ability to establish and manage functional relationships.

FIGURE 6.2. THE FOUR QUADRANTS OF THE INTEGRATED SELF

<p><b>Interior-Individual</b> "I"</p> <p><b>Intentional</b></p> <p><i>E.g., Freud and psychoanalysis</i></p>	<p><b>Exterior-Individual</b> "IT"</p> <p><b>Behavioral</b></p> <p><i>E.g., B.F. Skinner and behaviorism</i></p>
<p><b>Interior-Collective</b> "WE"</p> <p><b>Cultural</b></p> <p><i>E.g., E.Durkheim and collective unconscious</i></p>	<p><b>Exterior-Individual</b> "ITS "</p> <p><b>Social</b></p> <p><i>E.g., Economic theorists</i></p>



## The Actualized Self

The self is a psychological construct, which Maslow (1958) described in his well-known concept of “hierarchy of need.” He identified five needs: physiological, safety, belongingness and love (social), esteem, and self-actualization. Maslow borrowed the term self-actualization from Kurt Goldstein to describe the highest level of the hierarchy. Maslow used self-actualization in a very specialized sense to represent a rarely obtained state of perfect human achievement that cannot be reached until a person has satisfied the set of lower level needs. He added that the pattern may be repeated as one encounters new experiences at various times in one’s life. Self-actualization is the process whereby one realizes the real self and works toward the expression of it by becoming what one is capable of being. When OD practitioners can be in a state of psychological health, they can become what they are capable of becoming and, therefore, more able to support the growth of the organization. Use of self means becoming as self-actualized as possible and being free from externally imposed deficit needs.

## The Integrated Self

According to Ken Wilber (1996), there has been a pathological separation of evolutionary knowledge in modern society, leading to a near-complete focus on exterior components of human existence at the sacrifice of interior aspects of self. His four quadrants are a theoretical depiction of four fundamental dimensions of being (Figure 6.2). On the left side of the model are the two interior quadrants—interior-individual and interior-collective. On the right side are the two external quadrants—exterior-individual and exterior-collective.

Interior-individual or “I” interprets people’s interior experience and is intentional and associated with Freudian psychoanalysis. Interior-collective or “we” focuses on shared experience as identified by Durkheim in the collective unconscious and is cultural. Exterior-individual or “it” attends to observable behavior such as found in Skinner’s behaviorism and is behavioral in nature. Exterior-collective or “its” attends to shared external experience at the societal level as examined by economic theorists.

Wilber’s integrative theory identifies each quadrant or unit as a “holon,” that is, both a whole and a part of a larger whole, suggesting a relationship and connection among the four dimensions. Wilber contends that the four components offer complementary, rather than a contradictory perspective, and that it is possible for all to be correct and necessary for a complete account of the self.

## Self as Instrument

Karen Horney understood the self (1950) as the core of one's own being and potential. The real self is the basis for positive growth and change or the developed self, and the ideal self is the basis for much individual and organization dysfunction or the underdeveloped self. The real self is "central inner force, common to all human beings and yet unique to each, which is the deep source of growth" (p. 17). Horney believed that if we have an accurate conception of self, we are free to realize potential and achieve what we wish, within reasonable boundaries.

OD consultants create conditions of safety to allow the real self to develop and be available to support client work. Conditions of safety include an atmosphere of warmth that provides freedom to share feelings and thoughts, provide guidance and encouragement, and healthy friction. Conditions of safety include the absence of direct or indirect domination, indifference, erratic behavior, lack of respect for individual needs, disparaging attitudes, and too much admiration or the absence of it. The atmosphere needs to be both supportive and challenging (Segal, 1997). It is with this understanding and UOS that OD practitioners can promote an organizational environment that is conducive to healthy growth and change.

Horney's points of influence are represented in three movements that are useful in addressing unhealthy experiences and ways that the ideal self manages developmental struggles and makes unconscious choices:

1. **Moving Toward People.** The goal is to please others, to win their affection and being wanted, liked, desired, and loved by others.
2. **Moving Against People.** The goal is to be the stronger one, desperate to achieve, scared of intimacy, and attack in order to fend it off.
3. **Moving Away from People.** The goal is to have independence, fear of being vulnerable or flawed, and need for psychological survival.

Horney's movements can be aligned with one's self-awareness when working to engage effective organizational behavior. These strategies are based on the ideal self to better understand and deal with conflict, psychological growth, and dilemmas of joining. Horney acknowledged that moving toward, against, and away from people can be useful strategies when they are used appropriately.

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## Use of Self in OD Consulting

Organization development allows practitioners to bring their experience to the client engagement. Even though managing self is required, there is no need for the OD consultant to check parts of who they are at the door. Appropriate use of heart, mind, body, and spirit is permitted. From this regard, self becomes the OD consultant's most fundamental resource and tool. Using self as instrument enables the consultant to forge authentic interactions and build trusting relationships.

Use of self is the process of acting upon a complex set of factors related to the consultant, client, and the practice of OD. It requires attending to self and client while honoring the values that are fundamental to OD. Said differently, UOS is the integration of consultant (values, assumptions, beliefs, biases, and tendencies), client (attending and engaging with integrity and purposeful intent) and OD (values, principles, theory, practices). When talking about self as instrument, Tannenbaum and Hanna (1985) described UOS as social sensitivity—accurately reading the environment—and action flexibility—having the capacity to act in different ways as appropriate to the situation. More than mere technique, UOS is an approach to client engagement that emanates from the core of the consultant. This suggests that the OD professional must be grounded in a mature and realistic sense of self. Without knowledge of self, knowledge of the client is much more difficult to attain. UOS is direct and overt rather than indirect and implicit and involves the thoughtful and deliberate use of internal experience in a way that resonates with the client and the current situation.

### Use of Self: Conscious Choice

Conscious UOS is a way of approaching life that leads to increased awareness of one's unique gifts and the capacity to influence others. Conscious UOS is a necessary competency for practitioners in positions where they are leading, coaching, and empowering others to act. One can too often act automatically from habitual patterns that may not be appropriate for the current situation. Conscious choice is a better choice when our actions will have important impact (Patwell & Seashore, 2010, p. 30).

The Choice Awareness Matrix (Figure 6.3) helps us to understand UOS in making choices. When we are aware that we are in control of our choices, we can be accountable for what we choose. When we are unaware of the choices we have made, we choose by pattern or habit. When we are aware of the choices, but give control of our choices to others, we blame them. When

**FIGURE 6.3. THE CHOICE AWARENESS MATRIX**

<b>Awareness</b>	<b>Choice Attributed to Self</b>	<b>Choice Attributed to Others</b>
<i>Aware</i>	<i>Accountable</i>	<i>Blame/Praise</i>
<i>Unaware</i>	<i>Automatic/Habit</i>	<i>Socialization/Inheritance</i>

Source: Patwell and Seashore, 2010.

we are aware of choosing and do something out of our being unaware, we are acting from our belief system and our socialization.

### Use of Self: A Gestalt Perspective

UOS is driven in part by the level of awareness consultants have as they are working with a client. Consciously knowing in the moment is one way to conceptualize awareness. Awareness is a core tenet of Gestalt OD whereby practitioners can support the client—individually or collectively—having a more holistic experience. Gestalt OD is an integration of OD, Gestalt psychology, and general systems theory. It is a need fulfillment model. Guided by the “cycle of experience,” the primary Gestalt OD model, practitioners track and help clients become aware of what is taking place, organize that awareness to recognize what is needed, commit and take action to meet the need, notice the shift and learning, and settle back into a new state of being.

The Gestalt practitioner heightens the client’s awareness at each step of the cycle of experience, thereby allowing and, in many ways, forcing the organization to make informed choices about how it wants to be. This emphasis on awareness grows out of the Gestalt principle of the paradoxical theory of change that states that change occurs not when one tries to be something different but when one becomes fully aware and accepting of who one is.

Gestalt OD underscores two primary goals of consulting:

1. To improve the functioning of the client system by teaching skills important to understanding and utilizing Gestalt concepts, theory, and methods.
2. To provide a presence that is otherwise missing in the client system.

With awareness, awareness, awareness as the three most important elements of Gestalt OD, presence becomes the deal breaker. “The [OD] practitioner is not only to stand for and express certain values, attitudes, and skills, but to use these in a way to stimulate, and perhaps evoke from the client, action necessary for movement on its problems. . . . The aim is to take advantage of the issues of difference, marginality, and attraction by the client so as to use oneself in the most powerful way” (Nevis, 1987, p. 54).

Nevis’ question to all practitioners is: With all things relatively equal, what is it about you that would compel a client to choose you instead of someone else?

The answer Nevis always gives to his own question is: your presence!

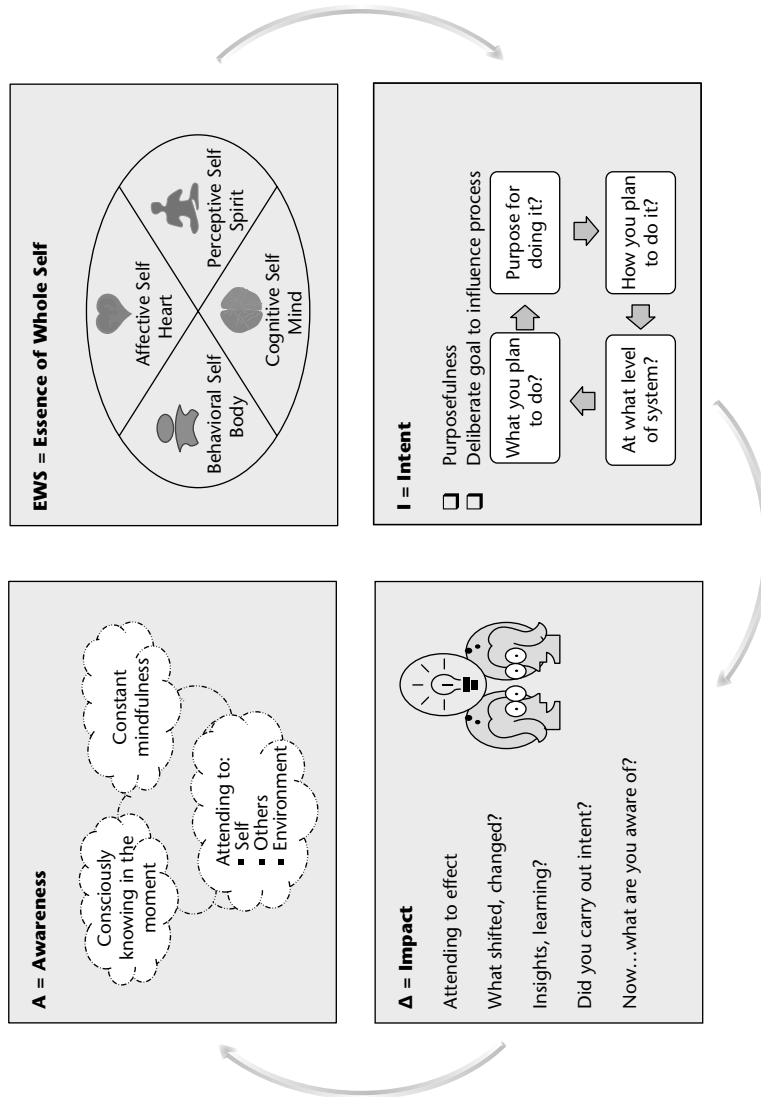
Presence emerges out of and is experienced as the distinctive integration of the whole of who and what the practitioner is—*affection, perception cognition, behavior*—that is interesting enough to achieve and maintain a learning and development partnership with the client. It is the mix of essence of the whole self and awareness with intent and impact (Figure 6.4).

Hanafin (2004) often refers to Gestalt practitioners as awareness agents. He encourages practitioners to be intentional about positioning themselves at the boundary between themselves and client because this is where shifts occur. But he cautions that one must not be too similar (run the risk of being absorbed by the client) or too different (run the risk of being ejected by the client). The key is managing what he refers to as one’s perceived weirdness index or PWI by finding the “sweet spot,” that perfect place that, although provoking anxiety, also offers a healthy dose of learning.

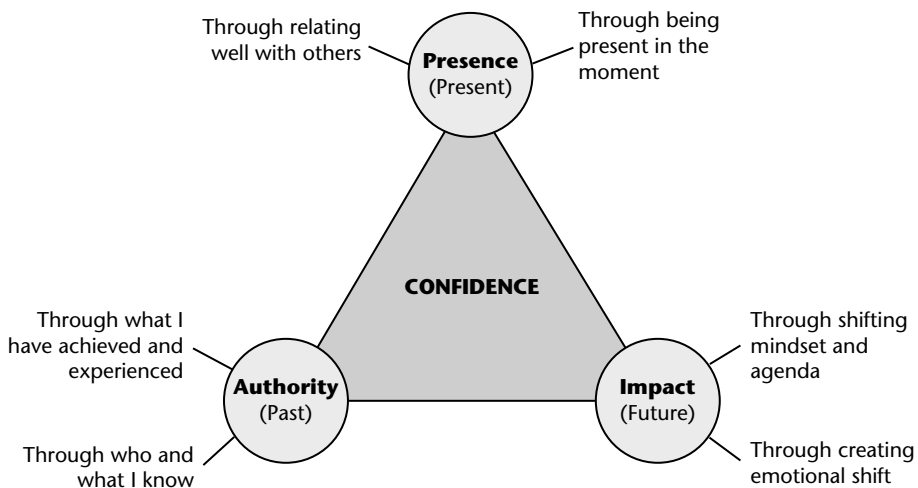
### **Developing Range of Presence: Evocative and Provocative, Being and Doing**

Intentionality plays an important part in establishing presence. The underlying message of having presence is having “range,” that is, ability to show up and effectively engage a broad spectrum of people and situations (see Figure 6.5). Range is the most important calling card for the consultant in a global world where different cultures, languages, customs, and ethical

FIGURE 6.4. PRESENCE = EWS + A + (I + Δ)



Source: Rainey, 2013.

**FIGURE 6.5. AUTHORITY, PRESENCE, AND IMPACT (API) MODEL**

Source: Hawkins and Smith, 2006.

standards are widespread. Nevis (1987) offers ideas about developing range in the principles of “evocative” and “provocative” presence and “being” and “doing” styles.

*Self as evocateur* is a tracking and assessing style that raises client awareness. In evocative mode, the client leads and the consultant follows by observing process and helping the client make choices about what might be useful given the goals of the work. The energy moves from client to consultant. This particular type of presence is especially effective in the early stages of a new issue, problem, or engagement as the agenda is still emerging. The task is to actively listen and elicit responses to tap and shape the client’s thoughts and feelings. Evocative mode creates a climate of safety and acceptance wherein the consultant joins more than differentiates from the client.

*Self as provocateur* is an action-driven and directed intervention style whereby the consultant leads and the client follows. The energy moves from the consultant to client. The practitioner supports the client in getting things done. Once the direction has been determined, the task is to create a plan of action and move to implement it. A more assertive presence is involved, ranging from slight irritation to infuriation. The consultant should be mindful not to incite a riot but to stir things up. The provocative practitioner lives on the edge of certainty and uncertainty,

never knowing what the response or reaction might be. Providing what is missing, daring to differentiate, is useful in the provocative mode.

Another way of looking at evocative and provocative modes is through the lens of *being* and *doing*. Like the evocative mode, the strength of the practitioner in a being orientation is the ability to assume a diffuse consciousness to help the client examine situations, gain perspective, generate ideas, and explore implications. Conversely, a doing orientation is best supported by focused and structured awareness. The value of the doing orientation rests in implementing plans and tasks.

### Use of Self: Personal Power and Presence

Peter Hawkins (2006) of Bath Consultancy Group conceives of self as rooted in the consultant's personal power along three dimensions of presence and driven by three perspectives of time, as shown in Figure 6.5.

**Authority/Past** Derives from whom you know, what you know, or what you have done. Your achievements may be embodied on titles, qualifications, or role. Authority may be also embedded in the consultant's education, references, how he or she is introduced, or his or her level of knowledge and experience. One's authority can open doors and acquire initial attention but, by itself, cannot create lasting relationship or a change in affect. In fact, over-use and over-referencing one's authority can lead to negative effect. Authority is physically manifest when people stand straight and tall.

**Presence/Now** This is the ability to develop relationship and rapport both quickly and with a wide range of people. Practitioners who possess a high degree of presence command attention and respect in a wide range of situations. A wide range of people find them relatable. To have high-quality presence requires immediacy and skills in being able to closely engage with others. It is physically manifest when the consultant is open-armed, almost embracing those around him or her.

**Impact/Future** Those individuals with high levels of impact can shift the direction of a meeting, conversation, or event. They have ability to intervene in a way that changes or reframes the way issues under discussion are being perceived and addressed. The other aspect of impact is the ability to alter the emotional climate of a meeting, relationship, or conversation by skillful introduction of different emotional energy, such as with humor, assertiveness, or the expression of the collectively felt but unexpressed



feeling. Consultants with impact leave a positive impression and hold the client's thoughts, known as "mindshare," even in their absence. Stepping or sitting forward to create energy and momentum often physically expresses it.

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## Maintaining Self as Instrument

This section offers ways the OD practitioner can enhance self as instrument through increasing self-awareness, the quest for personal meaning, moving toward authenticity, development of self, and care of self.

### Increasing Self-Awareness

Regardless of guiding assumptions, the exploration of the notion of the self represents the search for increased self-awareness—who we are and how we think about, evaluate, and perceive ourselves. Two points are important. The first is a healthy concept of self. Baumeister (1999) defines self-concept as personal belief driven by personal attributes. This is the ability to answer the question: "Who am I?" Consultants must have a handle on how they see themselves as well as how they are seen by others. The second point is self-work. This establishes the need for continuous examination of one's mental models that impact the consultant's way of being and consulting stance.

### The Quest for Personal Meaning

It is clear that it takes enormous energy and good health to be effective as an OD practitioner, to work and have impact at the organizational level of a system; to use one's self to be helpful in achieving the outcomes that are needed in today's environment. The self, like an instrument, needs attention and care. Gardner's (2010) advice is to find personal meaning.

Meaning is not something you stumble across, like the answer to a riddle or the prize in a treasure hunt. Meaning is something you build into your life. You build it out of your own past, out of your affections and loyalties, out of the experience of humankind as it is passed on to you, out of your own talent and understanding, out of the things you believe in, out of the things and people you love, out of the values for which you are willing to sacrifice something. The ingredients are there. You are the only one who can put them together into that unique pattern that will be your

life. Let it be a life that has dignity and meaning for you. If it does, then the particular balance of success or failure is of less account.

## Moving Toward Authenticity

Dewane (2006) views UOS in social work from several perspectives that can serve as a guide for the OD practitioner. Analysis of each perspective helps practitioners relate in a more authentic manner that is uniquely reflective of who they are.

**Personality** One of the most important qualities the practitioner brings to the client engagement is personality. Although important to good OD practice, theoretical knowledge and skill seem to have the least impact on client satisfaction when compared to practitioner authenticity and how they use personality traits as a tool (Baldwin, 2000; Edwards & Bess, 1998). The message regarding authenticity is clear: Be yourself! It helps to learn how others see you. Feedback is instrumental in acquiring a sense of how we are perceived by others. The advice is to take time to fully understand self in both your personal and professional lives and work to integrate the two.

**Belief System** When mentioning belief systems, Dewane is not necessarily speaking of religious belief or spiritual orientation but is referring to worldview, that is, how OD professionals make sense of and see the world around them. Through understanding personal worldview, consultants are better able to see the congruence between their philosophies and the values and ethics of OD practice and those of the clients. All OD consultants are prone to impose their own values upon the client. Dewane believes this is likely because the practitioner has not clarified his or her worldview. Once the practitioner has clarified his or her worldview, it is important to examine ways it helps or hinders relationships with clients.

**Relational Dynamics** As mentioned earlier, Rogers (1958) identified the characteristics of the helping relationship—the integration of which is crucial to building trusting relationships with clients. The phenomena of transference and counter-transference impact relational dynamics. In a general sense, transference is used to label any feeling the client carries or expresses toward the practitioner. Transference usually occurs outside of the awareness of the client and stems from prior experiences and relationships with other persons. The client may expect to be treated by the practitioner in the same manner as in other relationships.

Counter-transference has to do with the practitioner's personal emotional response to the client, such as certain mannerisms or behaviors of the client that evoke feelings or responses in the practitioner, usually around the practitioner's unresolved issues. Freud regarded counter-transference as interfering with the healing process in psychoanalysis. Today, there is more appreciation of the usefulness of the practitioner's reactions to the client in the work situation.

**Anxiety** The ability to recognize personal anxiety when engaging in a helping relationship is a beneficial competence. Consultants at some point in their careers have experienced anxiety. OD is an anxiety-provoking profession. The key is to differentiate between functional and dysfunctional anxiety and not to become paralyzed but to embrace the experience. When experiencing anxiety, the consultant must ask: What thoughts are contributing to this anxiety? How does this anxiety affect my relationship with my client? How does my anxiety manifest itself in my emotions, thoughts, and behaviors when working with the client? What makes me anxious about working with this particular client?"

**Self-Disclosure** A final component is self-disclosure. The benefits of the consultant disclosing personal experience is to help the client feel that someone else has similar issues and challenges. Inappropriate self-disclosure can shake the confidence of the client in the abilities of the consultant. In some case, role reversal occurs and the client becomes helper to the consultant. The questions are: Am I doing this for the client, or is this related to my own interest? What is my goal in disclosing my experiences? How do I predict sharing this with the client will benefit the client? Dewane advises that the consultant may want to obtain permission to disclose from the client by informing him or her of the objectives and perceived benefits.

## Development of Self

As the self continues to grow and mature, new talents and interests are discovered requiring a reorientation to what is important in the consultant's life.

**Self-Inquiry** Cognizance of the congruence between the transpersonal self and the ego self. We live in this world, but extreme bondage to our environment can obstruct our connection to our spiritual core and sharing our higher selves with others.

**Self-Control** Discipline is a key factor in use of self. The choice point between self-interest and higher-order duty can only be fully understood by ethical self-discipline. Concentration with commitment and care builds an appreciative lens that allows greater insight. We must pay attention to when we are using our own resistance to justify a particular course of action.

**Contentment** A steady wisdom emerges from internalized knowledge, clear values, and distilled skill development. We must pay attention to our own forms of nourishment that allow us to be with the client in detached curiosity. Contentment allows us to move within a steady state of grace and availability.

**Good Company** Solitude allows connection with oneself. Good company encourages growth, pleasure, delight, and support with the higher ground. Good company means the availability of connection with oneself and others in the spirit of nourishment and growth and being (Siminovitch, 1991).

## Care of Self

Well-being at all levels of self—emotional, mental, physical and spiritual—are necessary to meet the stressful, sometimes grueling demands of OD work. Otherwise, there can be burnout and health issues. There must be an understanding of the consequences of stress that come from working in large, complex systems, long stretches of travel, and time away from home and loved ones. Just as the practitioner cares for the client, so there is a need for ongoing self-care. These are some suggestions:

1. **Recognize the warning signs of stress.** These include depression, irritability, sleeplessness, using alcohol or drugs to cope, loss of sex drive.
2. **Organize and prioritize work demands.** Create a balanced schedule, don't over commit, learn to say "no."
3. **Break bad habits.** Resist perfectionism, release tendencies toward negative thinking, don't try to control the uncontrollable.
4. **Take care of yourself.** Exercise regularly, adopt a spiritual or meditation practice, make good food choices, especially when traveling abroad, get enough sleep, drink alcohol in moderation, get an annual health check-up.
5. **Create a professional support network.** Share work with others, talk things over with colleagues, hire the services of supervisors for ongoing professional development, attend professional conferences in your field.

6. **Connect with family and friends.** Spend work-free time with family and friends, be interested in the lives of family and friends, let them know you love them.
7. **Love yourself.** Take vacations and regular breaks, do what you enjoy, pursue a hobby, spend work-free time with yourself.

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## Summary

The “what” of OD is captured in the classic action research model of entry and contracting, data collection and analysis, data feedback and action planning, intervention, evaluation, and exit. The “how” of OD is represented in the concept of use of self (UOS). As a profession that advocates a value set grounded in belief in the human potential, UOS becomes an important consideration and competence in OD consulting. Through effective UOS, the OD consultant is able to establish rapport and improve the quality of interventions. It is an interpersonal process driven by the genuine and authentic presence of the client that involves the ability of the consultant to listen to her or his own reactions to the client—what is seen, heard, and felt and other subtle and nonverbal cues—and to determine suitable response and reaction. It is what Schön (1983) calls reflection in action. UOS is personal awareness, timely and appropriate communication of that awareness, and sensitivity to the feelings and receptivity of the client.

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